

**MARKAZUL MAARIF
EDUCATION AND RESEARCH
CENTRE (MMERC)**

**OBJECTIVE
&
MISSION**

Extracted From Various Speeches Delivered by:

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PREFACE

In Madrasa circles, there was continuously felt a dire need of imparting English and modern subjects to the students. But, due to lack of budget and other pressing situations this programme could not be translated into action. Actually, the course of action also was not finalized. The Islamic scholars were aware of the importance of modern subjects but they avoided mixing it with higher Islamic education.

It was in 1994 that an idea struck the mind of philanthropist Maulana Badruddin Ajmal. The idea was to train selected madrasa graduates in English and other modern tools. As a result, Markazul Maarif Education & Research Centre (MMERC) was started in 1994 in Delhi, which is now run in a spacious area in the heart of Mumbai. Thus, Markazul Maarif is the pioneering institution which undertook the task of training Madrasa students in modern equipments and English language.

This idea brought a revolutionary change in madrasa circles and opened up a window for students wishing to get acquainted with English and other subjects. MMERC enrolled selected madrasa students for two years and imparted English (speaking and writing), Mathematics, Geography, basic Science along with Computer and Internet. Till now, it has produced nearly a dozen batches, one batch having an average of 15 students. Impressed by the result of the Markazul Maarif, their course is rapidly spreading among well-off madrasas and the model is being followed by no one but Darul Uloom Deoband, the mother of all Islamic seminaries of post-1857 era and interestingly these departments are being headed by the ex-students of MMERC.

One can observe, a chain of madrasa students in central universities getting enrolled for higher education. Having being well aware of English language the able competent madrasa students have overcome the inferiority complex that they have been facing for a long time. This is an ordinary phenomenon that MMERC has enjoys it full credit.

In the field of compiling books, the MMERC products have achieved a marvelous goal. Their books on Madrasa Education have got an international recognition, beside other books on human rights, Islamic finance and so on. Monthly Eastern Crescent is the journalistic platform where they share their thought and present their write-ups. This was a long-cherished dream of our elders that came true in the best of forms.

This booklet is a collection of some heart-touching speeches delivered by Hazrat Maulana Badruddin Ajmal Al-Qasmi at different occasions on objectives of MMERC from 1994-1998. It was first compiled in Urdu by Maulana Zulfiqar Bahraichi. There have been made some changes in this translation; however it carries the same spirit as the original one.

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Markazul Maarif

Praise be to Allah, Lord of the Worlds! May peace and blessings be upon the head of all prophets and messengers, upon his companions and his followers!

I seek Allah's protection from Satan, the accursed. In the name of Allah, the Beneficent, the Merciful.

Allah (SWT¹) says in His book:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

"Invite (all) to the way of Thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and Most gracious: for Thy Lord knows best, who have strayed from His path, and who receive guidance."²

Markazul Maarif is passing through a mixed feeling of joy and sorrow. On one hand, we feel glad to welcome a new batch, while on the other we are going to say goodbye to the old batch. I, as a servant of the institution, welcome all the newcomers and pray Allah to grant us success on every step.

In the lines below, these two kinds of friends have been addressed. But, the senior students have not been also ignored, since they are precious asset of our institution. First the new students, secondly senior students and thirdly those who have completed the course, are addressed.

¹ Abbreviation of 'Subhanahu Wa Ta'ala' that means 'Glorified be He and High Exalted above all'

² Al-Quran, Suratul Nahl, 16/125

Sincerity of Intention

The first question is: why did you come here? What are the fundamental objectives of this institution? We are here to make you acquainted with all these points so that you rectify your intention and swing in to action sincerely.

It is possible that some of the new students know, as a whole, about the objectives of Markazul Maarif, but this Education & Research Centre has a different type of target. That is why we have to know it in full. As in Islamic Madrasas like Darul Uloom Deoband and Darul Uloom Nadwatul Ulama Lucknow, there are students who learn the Shariah and Arabic language so that they can serve Islam, understand the Glorious Quran and Holy Hadith³ and be able to derive solutions of the new issues of the current age from the original Islamic sources. At the same time, there is a group of people who acquires the education so that it can earn wealth and occupy big offices in companies, especially in the Arab world. May Allah give sense to such people and protect them to be meant by the Hadith in which those who achieve education for the sake of the world are warned:

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من تعلم علما مما يبتغي به وجه الله لا يتعلمه إلا ليصيب به عرضا من الدنيا لم يجد عرف الجنة يوم القيامة يعني ربحها.

“Hazrat Abu Hurairah (RA⁴) says that the Prophet (SAWS⁵) said: ‘one who acquires education from which Allah’s pleasure is sought and he acquires it so that he gets something from the world, he will not feel the fragrance of the Paradise on the Day of Judgment.’”⁶

³ The sayings and actions of the Prophet (SAWS) narrated by his companions

⁴ Abbreviation of ‘Razi-Allahu Anhu’ that means ‘may Allah be pleased with him’. This is attributed mostly to the companions of the Prophet.

⁵ Abbreviation of ‘Sall-allahu Alaihi Wa Sallam’ that means ‘may Allah send peace and blessings upon him’.

⁶ Abu Dawood, vol. 2, p. 515, Kitabul Ilm

Since Markazul Maarif has been founded for the graduates of Arabic Madrasas and here they will be specially taught English language, literature, Arabic, basic modern technology, mathematics, Geography and so on, therefore it is necessary to underline some important points.

Objectives of MMERC

This institution is neither a modern school nor a college and university. Neither has it aimed at providing employment through English language in government, semi-government and private companies and organizations. But, it is a movement that aims at:

1. Producing such talented, serene and role modal persons who can discharge their duty to interpret Islam on every level. We want a team which can put a comprehensive introduction of Islam before people, remove the misconceptions regarding it and establish centres like this to fulfill the demand of the time according to modern requirements and standard.
2. Preparing people who, along with preaching Islam and its preservation, can represent 'Ahl-us-Sunnat wa-al-Jama'at'⁷ and Deoband cause.⁸
3. ... Who can positively face the challenges of the other religions like Christianity, Hinduism, Buddhism and other deviant sects like Qadyanism and Bahaism etc.
4. ... Who can prepare Islamic literatures based on the Glorious Quran and Hadith which can abolish the effects of the false propagandas.
5. Who represent Islam in every section of the media and journalism, which have nearly 0% of the Ulama and Islamists.
6. Who can pave the way to put an end to the present hatred wave and create a conducive atmosphere for mutual understanding and rationality.

⁷ 'Ahl-us-Sunnat wa-al-Jama'at', the main stream of the Ummah, which mostly includes adherents of all four Fiqhi schools i.e. Hanafi, Maliki, Shafei and Hambali.

⁸ 'Deoband cause' is known for purifying Islam from the local influences of Hinduism and other unislamic traditions that intruded in Muslim community. Deoband is not a sect but a reformation movement.

You have to do full preparation to achieve these high and great goals from today onwards. Before I throw a light on the concerning details, let me discuss some important conditions and policies that are necessary to benefit from this institution.

Conditions

1. The first condition for a student to be enrolled in Markazul Maarif is to abide by Islamic way of life in any situation. He must grow beard and regard the preaching of Islam and the way of Ahl-us-Sunnat wa-al-Jama'at as the objective of his life.
2. To speak only English in the campus of Markaz, if found speaking other languages shall be liable for stern action.
3. To avoid fully making friend with street boys.
4. To minimize the visit of his relatives.
5. You should always keep this in your mind that you have come here to learn English. So, you should lend all your attention for the very purpose. If any thing needed contact the Director and if you wish to apprise me, so with no hesitation, you can contact me as well. But, the condition is that every one should be sincere and try to solve all the matters within Markaz campus.
6. Stay interested in your learning and do not interfere in management affairs. It is generally noticed that some students due to some reasons have less interest in education and more in management, which is nothing short of venom to their education. That is why I stress that: mind your work and let us do our work.
7. One of the important policies of the institution is that it has relations with Darul Uloom Deoband, Jamiat-ul-Ulama Hind, and Markaz Nizamuddin. It means that you have to shun

Jamat Islami and Ghair Muqalldin and other sects and organizations. If a Markaz student found having relations with these organizations it shall be unbearable for the institution.

8. You all are youth and the place you stay in is Muslim dominated one. So, you have to illuminate every action of your life with the traditions of your elders and forefathers. You have to keep always in your mind that you are associated to Darul Uloom Deoband. You should not commit a mistake that is shameful for the Ulama. I am sure you got my point: 'A nod to a wise and a rod to a fool'.
9. Put your hand as soon as possible in the hands of any perfect Shaikh⁹. They are the best source to protect oneself from this mischievous and hazardous age.
10. You have to strictly follow the Sunnah¹⁰ way of living beside five-time Salah (prayers).

These are some necessary policies of Markazul Maarif which in every case are to be followed.

Now, let us proceed ahead to the main point.

⁹ Shaikh, a guide in religious matters who being pious, educated and sincere is able to be followed.

¹⁰ Sunnah, the practices and actions done by the Prophet (SAWS) in day to day life

Significance of Language & Literature

It has been the habit of human beings in every age that they had been making efforts to expand the area of their language, culture, social and religious traditions and to beat others in the race. The nations which threw themselves in the field with untiring zeal and hard work reached to the peak of honour and success. Its language became international language and its history refused to die, its culture became a symbol of progress and others were forced to follow their civilization. But the nations which ignored to protect and preach their language and did not recognize the value of their cultural assets, not only their language and culture disappeared from the surface of the earth but also they have vanished in to the pages of dusty history books.

This is because the language is ladder which leads a community to the height of progress and even to the depth of decline. This is the path that guides a man to attain the highest position and be centre of attention if followed with courage and determination.

Actually, language is such a precious and attracting gift that on one hand, if properly and correctly used, can give access to the boons of the world, while on the other it can be a tool to achieve the eternal blessings of the world hereafter.

Superiority of Arabic Language

This is a fact that every language, whether it is Arabic or Persian, English or German, Hindi or Sanskrit, Urdu or Bengali, has its own position, area of influence and action field. Its honour and advancement depends completely on the economic, cultural, historical and academic condition of those who speak it. But, Arabic is such a language which is excellent in articulation, sweetness, universalization and flow. The linguists of the world recognize this fact. Arabic has got the honour that a matchless and universal book like the glorious Quran has been revealed in the very language. Arabic is not only the language of the Final¹¹ Prophet (SAWS) but also Allah (SWT) regarded it as his loveliest language and made it the language of the people in heaven. That is why when all the languages of the temporary world will perish Arabic will survive and dominate others. The Glorious Quran & Hadith bear witness to the distinction and superiority of the Arabic language:

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٢﴾

“And We know well that they say: Only a man teaches him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.¹²

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ
بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٤﴾

¹¹ It is one of the fundamental beliefs that the Prophet Muhammad (SAWS) is the Final and the Seal of the prophets, there is no prophet to come after him.

¹² Al-Quran, Surah An-Nahl 16/103

“Which the True Spirit has brought down Upon your heart, that you may be (one) of the warners, In plain Arabic speech.”¹³

وَمِنْ قَبْلِهِ كَتَبَ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ
لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَيُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

“When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.”¹⁴

There is a narration:

أحبوا العرب لثلاث لأنني عربي والقرآن عربي وكلام أهل الجنة عربي

“Hazrat Abdullah bin Abbas (RA) said that the Prophet (SAWS) said, “Show love to the Arabs for three reasons; because I am Arab, the Glorious Quran is in Arabic and the language of the people in paradise will be Arabic.”¹⁵

Though there are various reasons for Arabic to be superior and many Hadith bear witness to it, but the above-mentioned Hadith is the ultimate and final one. Had there not been other good qualities this Hadith would have been sufficient enough to prove its superiority.

¹³ Al-Quran, Surah Ash-Shu'araa 26/193-195

¹⁴ Al-Quran, Surah Al-Ahqaf 46/12

¹⁵ This is a Hadith is not categorized as most authentic by the scholars, but it is narrated by more than one source and also is related to Fazaai chapter; therefore an overall meaning of the Hadith is acceptable.

وفي لفظ وكلام أهل الجنة في الجنة عربي، قال في الأصل رواه الطبراني والحاكم والبيهقي وآخرون عن ابن عباس مرفوعا بسند فيه ضعف جدا،
ورواه الطبراني أيضا عن أبي هريرة مرفوعا بلفظ أنا عربي والقرآن عربي وكلام أهل الجنة عربي، وهو مع ضعفه أقوى من حديث ابن عباس. وكذلك انظر ابن عساكر في ترجمة زهير بن محمد يعقوب.

Does Islam Forbid Learning Other Languages?

It is not so that, in view of the characteristics of the Arabic language, Islam has only stressed on learning Arabic and forbad learning the other ones. Islam has fully allowed Muslims to learn other languages and in some conditions it termed it necessary. Since, a language plays vital role to preach a religion and propagate an idea. The Prophet (SAWS) himself ordered Hazrat Zaid bin Sabit (RA) to learn the language of the Jews 'Syriac' as Hazrat Zaid says:

عن زيد بن ثابت قال أمرني رسول الله صلى الله عليه وسلم أن أتعلم
السريانية. (الترمذي)

"The Messenger of Allah ordered me to learn Syriac language."

While, in another Hadith it is narrated:

عن أبيه زيد بن ثابت قال أمرني رسول الله صلى الله عليه وسلم أن
أتعلم له كتاب يهود قال إني والله ما آمن يهود على كتاب قال فما مر بي
نصف شهر حتى تعلمته له قال فلما تعلمته كان إذا كتب إلى يهود كتبت
إليهم وإذا كتبوا إليهم قرأت له كتابهم.

"He ordered me to learn the language of Jews. He said, I do not trust the Jews in their letters. Hazrat Zaid says, I learnt it within less than half a month. So, when he had to write to the Jews I used to write and when they wrote to him I would read for him."¹⁶

Likewise, it is reported: "Learn the languages of them so that you can protect yourselves from their mischief."

¹⁶ Tirmizi, Hadith ; Mishkatul Masabeeh p. 399

Herewith, it should not be forgotten that in the historic war named 'Ghazwa-e-Hunain'¹⁷ two prominent companions who were from 'Ashra Mubashsharah'¹⁸ could not participate only because that they were ordered by the Prophet (SAWS) to learn weapon making and language."¹⁹

¹⁷ 'Ghazwa-e-Hunain' a war that was fought after the fall of Makka in Muslims hand.

¹⁸ 'Ashra Mubashsharah' those given glad tidings, meaning those ten companions who were given the glad tidings of being among those who will enter in to paradise by the Prophet (SAWS) in a single meeting. Otherwise there are so many companions who have been given this glad tidings on various occasions separately. These ten companions are (1) Hazrat Abu Bakr Siddique (2) Hazrat Umar Farooque (3) Hazrat Usman Ghani (4) Hazrat Ali Murtuza (5) Hazrat Talha (6) Hazrat Zubair bin Awwam (7) Sa'd bin Abi Waqqas (8) Abdur Rahman bin A'wf (9) Sa'eed bin Zaid (10) Hazrat Abu Obaidah bin Jarrah.

¹⁹ Tabaqat ibn Sa'ad vol. 2, p. 221; Islam aur Jiddat Pasandi, Maulana Taqi Usmani

Does the Propagation of Islam Depend on a Language?

There may be some people who think that Islam needs Arabic to survive and if the Arabic will no longer exist the existence of Islam also will be threatened. Allah forbid! Such people must know that this is not the situation. The Arabic language itself needs Islam to survive and spread. The preaching of Islam may be carried out in any of the languages of the world.

If this kind of thinking is correct, please, tell me whether the language of Hazrat Ibrahim²⁰ (AS²¹) and the languages of most of the prophets were Arabic. Were they not speaking other languages and did they not spread the religion of Allah (Islam) in their times? The answer is very simple that they spoke other languages like Hebrew, Syriac and so on. The Glorious Quran states that every nation got a prophet:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ



“Lo! We have sent you with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner (prophet) has passed among them.”²²

And it is obvious that the language of these ‘warner’ would necessarily have been the language of the nation to whom they were sent, otherwise the purpose of ‘Dawah²³’ would have been lost. Moreover, the words like ‘Islam’, ‘Muslim’ and ‘Ummat-e-Muslimah’ are derived from the language of Hazrat Ibrahim who did surely not speak Arabic as the Glorious Quran states:

²⁰ Ibrahim, Abraham of Old and New Testimony

²¹ Abbreviation of ‘Alaihis Salam’ that means ‘may peace be upon him’.

²² Al-Quran, Surah Fatir 35/24

²³ Invitation and Preaching

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ
 فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ
 مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا
 شُهَدَاءَ عَلَى النَّاسِ ۚ

“The faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture) that the messenger may be a witness against you, and that you may be witnesses against mankind.”²⁴

Apart from this, if we realize we will come to a conclusion that if a person, whether he is acquainted with Arabic or not, is sincere and devoted to his mission then he can deliver the message of Islam in any part of the world. The companions of the Prophet (SAWS) are the best example, nearly all of them did not know the languages of the area and country where they arrived, but they spread the message of Islam and converted scores of countries in to Muslim and Arabic nation.

²⁴ Al-Quran, Surah Al-Hajj 22/78

Islam, Language and the Companions

According to different Ahaadith²⁵, more or less 124,000 companions attended the historic sermon of 'Hajjatul Wada'a'²⁶. But the history of Medina bears witness that not more than 11 thousand companions have been buried in 'Jannatul Baqee'²⁷, most of whom were aged, children, women and handicapped ones. The reason is that every companion who had a bit strength marched out for the sake of preaching Islam and inviting people to Allah and his messenger. And, they dedicated themselves so in their mission that most of them could neither return to Medina nor visit the House of Allah in Makka. They sacrificed their lives, family, property and even their country for the sake of Islam, as if these verses of the Glorious Quran were sent down about them:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ^ج.

"Lo! Those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends one of another."²⁸

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ^ج وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

²⁵ Plural of Hadith, the saying of the Prophet of Islam (SAWS)

²⁶ Hajjatul Wada'a, the grand Hajj of the Prophet (SAWS) in which nearly 120 thousand companions participated. In this pilgrimage the Prophet (SAWS) delivered sermon which is known as milestone of social justice and equality. Just three months later the Prophet left for his heavenly abode.

²⁷ 'Jannatul Baqee' is the graveyard of Medinah where hundreds of companions are buried.

²⁸ Al-Quran, Surah Al-Anfal 8/72

"Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant."²⁹

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful."³⁰

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ
لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى
بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who fulfills His covenant better than Allah? Rejoice

²⁹ Al-Quran, Surah At-Tauba 9/20

³⁰ Al-Quran, Surah At-Tauba 9/88

then in your bargain that you have made, for that is the supreme triumph.”³¹

They dedicated their life to this mission with such devotion that even the traces of their graves are hard to be found. No body knows where they rest and what the condition of their graves is! But, it is the promise of Allah that He will never let the virtues of righteous people go in vain. They, by any means, receive the reward of their virtues and righteous deeds:

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢﴾

“Allah loses not the wages of the good”³².

That is why their names are called with this blessing:

رضي الله عنهم

‘May Allah be pleased with them!’

So, had the preaching of Islam depended on the knowledge of language they must have been ordered to learn the language of the area where they were to go for preaching Islam. The Companions of the prophet (SAWS) spread throughout the world when they heard the Prophet saying in ‘Hajjatul Wada’a’³³ and other occasions:

إِذَا فَلْيَبْلُغِ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

“It is incumbent upon those who are present to inform those who are absent”³⁴

عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج ومن كذب علي متعمدا فليتبوأ مقعده من النار

³¹ Al-Quran, Surah At-Tauba 9/111

³² Al-Quran, Surah At-Taubah 9/120

³³ Hajjatul Wada’a , the Farewell Hajj, the last pilgrimage of the Prophet (SAWS) in which he gave a lengthy and forceful speech in Arafaat field. This speech is known for its comprehensiveness and vigour.

³⁴ Sahih al-Bukhari, vol. 1, p. 21

“Abdullah bin Umar says that the Prophet (SAWS) said: Preach from me even a verse, and narrate from the Children of Israel, there is no harm, and one who associates any thing to me false knowingly one should adopt an abode in to the fire.”³⁵

And Allah Almighty announced that He has perfected the religion of Islam by saying:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL- ISLAM.”³⁶

This is the result of the matchless sacrifices and untiring efforts of the companions that Islam reached us. So, it is needless to say that the preaching of Islam does not depend on any language.

³⁵ Tirmizi; Mishkatul Masabih, p. 32

³⁶ Al-Quran, Surah Al-Miadah, 5/3

Requirement of English in the Present Age

Once Arabic used to be the language of the world, it used to be the language of every literary, cultural, social or political meeting. But, as the age advanced people lost their interest and started ignoring it until there came a day when the logic and philosophy ruled over people's hearts and minds. Everyone was compelled to learn and have acquaintance with them, whereas the logic and philosophy had nothing to do with Islam. Rather, if we look deeply they mainly aimed at creating doubts against the established Islamic beliefs and doctrines. This was the reason that Muslims did not show any interest to it in the beginning. But, when the enemies of Islam began using logic and philosophy against Islam to malign it and attack its principles, so the chivalrous sons of Islam could not help sitting silent.

Personalities like Imam Al-Gazali³⁷ and Imam Al-Razi³⁸ decided that not only they will acquire expertise in the logic and philosophy and will deliver crushing reply to the anti-Islamic elements but also they will make these sciences a Muslim one. For this very purpose the reverent scholars burnt mid night oil to acquire the knowledge of these sciences and studied every aspect of them. They offered satisfactory answers to the objections and left behind a great collection of informative and research oriented books.

The truth is that they have converted the logic and philosophy to Islam and consequently the sciences, which were meant to destroy Islam, were used to spread and propagate its truth. Most probably, this is the reason that many people consider the logic and philosophy as Islamic sciences and they are considered key sources to understand some important books of Dars-e-Nizami³⁹ syllabus.

Today when we cast a look on the world we find the same atmosphere and condition everywhere. Once again the enemies of

³⁷ Al-Gazali, Abu Hamid Muhammad 1059-1111.

³⁸ Al-Razi, Abu Bakr Muhammad 865-925.

³⁹ Dars-e-Nizami, a syllabus for Arabic madrasas in the Indian sub-continent. It was prepared by Mulla Nizamuddin Lucknowi (b.1678)

Islam have adopted the same route that once they followed in the period of Imam Al-Ghazali and Imam Al-Razi. The only difference is that those days the logic and philosophy were ruling over people's mind and today it is the turn of English language. Do not we need to awake, in circumstances like these? Do not we need an Imam Al-Razi? Does not this dying world need a messiah who can offer to her the nectar of spirituality? Of course we need, for this we have to follow the path of Imam Al-Ghazali and Imam Al-Razi by absorbing their pure thoughts and delivering satisfactory answers to the doubts and misconceptions of people.

Establishment of Markazul Maarif

These were the circumstances which led to the establishment of 'Markazul Maarif Education and Research Centre' and you were provided with the opportunity to acquire expertise in the most spoken and written language of the time.

Since your opponent is armed with the weapon of language and pen so you as well have to face them with the same weapons. Take a common example; if you want to fight a wrestler you will have to take the foods and adopt the methods for strength and smartness, which a wrestler adopts. Otherwise, it will not be a competition rather it will become a joke. Or, for instance, if anyone tries to take out honey from beehive without making proper security arrangements it will be considered foolishness.

It stands clear from the two examples when one has to make arrangements to protect him from a tiny bee so what about a cunning and devious enemy. It is the age of multi-media; television, computer and Internet and these sources are used as tools to attack Islam. Previously, the harm an enemy could give within course of years now can be inflicted within minutes and seconds. So, do not a fragment of you need these modern weapons to shield Islam? Allah almighty says:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن

كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا

قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their

folk when they return to them, so that they may beware.”⁴⁰

I think, it will not be out of place to state that the Jamia Millia, Jawaharlal Nehru University, Delhi University, Jamia Hamdard all in Delhi and Aligarh Muslim University have set up courses which produce highly talented individuals for various educational and management posts like IAS, IPS, IFS and so on. Generally, these courses are of three to four years. The participants of the courses have to strive hard for eighteen to twenty hours daily. Thousands of prominent students from all across the country appear at the examination but only a few are selected. These all processes are undertaken only to operate the governing system properly. Now, you can realize what a huge responsibility has fallen on your shoulder and on what a scale you should prepare for.

It is your objective to work for the revival and progress of Islam and spread the sciences of the Glorious Quran and Hadith. You are here to meet the challenges of modern requirements, remove the misconceptions in non-Muslim brothers' minds and change the anti-Islamic atmosphere to a pro-Islamic one. You have to present Islamic teachings and the universal message of Islam in the international languages specially English. It is only you who possess the nectar that can give healing touch to the sick world.

Today, the whole world is suffering from a strange type of restlessness and trouble. Everyone is wandering in the quest of real peace and comfort. So many religions and thousands of prophets and messengers have come on the stage to offer this solution from the beginning of the world. In this process, countless superstitions came up and hundreds of false messiahs appeared. But the fact is that the peace of mind and the comfort of heart are confined in to acting upon the Islamic commandments wholeheartedly and following the path of the Prophet Muhammad (SAWS). As the Glorious Quran describes:

⁴⁰Al-Quran, Surah Taubah, 9/122

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ

تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

“Who have believed and whose hearts have rest in remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest!”⁴¹

My dears! You have come here for a noble purpose. Having gone from here you will have to step in various fields of society and cop with the newer and older trials. But, for this you are supposed to be fully prepared and lest you should be defeated by your opponent and cause Islam a shame.

Maybe tomorrow there comes any person from the false religions or sects and announces if there is any Alim who can accept my challenge and satisfy me. If he does so I will embrace Islam otherwise he should forsake his religion and join me.

Allah forbid! if this situation occurs not only a sect or a school of thought will earn a bad name but also it will be a slur for the whole of Islam and a shameful defeat. So, if you intend to deal with the scholars of other religions and protect the honour of Islam and hold aloft the torch of its dominance you have to prepare yourselves much more than your rivals.

⁴¹ Al-Quran, Surah Ra'd, 13/28

A Misconception

Though English language is of great importance in present age, but it never implies that the mission of Dawah⁴² cannot be carried forward without the help of English. Since, it appears from the statements of the Glorious Quran that every one is responsible to carry out Dawah in his native language at local level, as it says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ

“O you who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones,”⁴³

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

“And warn thy tribe of near kindred,”⁴⁴

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ

نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

“And enjoin upon your people worship, and be constant therein. We ask not of you a provision: We provide for you. And the sequel is for righteousness.”⁴⁵

⁴² Dawah, an Arabic word meaning ‘invitation’. In Islamic terminology it implies to invite people to the straight path of Islam.

⁴³ Al-Quran, Surah Tahrīm, 66/6

⁴⁴ Al-Quran, Surah Ash-Shua’ra, 26/214

⁴⁵ Al-Quran, Surah Ta’ha, 20/132

And, it is obvious that the language of everyone's family and people is different. Some speak Arabic, some English, some Urdu and some Persian while some speak Hindi, some Bengali, some Assamese, some Marathi and so on. Therefore, we ought to be well acquainted with our mother tongue so that we can discharge the duty of preaching Islam in and around our locality as well.

In short, it is a silly idea that the Dawah of Islam cannot be carried out without having expertise in English language. Therefore, we should assess ourselves in the light of these verses and worry for the family and neighbours. If we fulfill the requirement of these three verses completely we can easily inflict failure to our enemies.

Actions Are Judged by the Intentions

Any action, whether related to reading or writing, earning or consuming, depends on intention. If the intention is pure and free from petty worldly designs, one day will certainly come when a man's efforts will bear fruit. But, if someone's intention is besmeared with the dirt of worldly mottos one should take for granted that one can never reach the destination of success.

Therefore, those who have taken admission in Markaz they should rectify their intentions. They should understand well that if they have aimed at earning livelihood through learning English or becoming employees with handsome salaries they should remember that this is against the objectives of Markaz. Therefore, such students should amend their intentions and if anyone does not agree to this he is fully allowed to leave Markaz and materialize his dream wherever he likes. He should not waste his and Markaz's time and should take lessons from the traditions where it is narrated that those learning Islamic education with these intentions are warned sternly:

وعن ابن عباس قال قال رسول الله صلى الله عليه وسلم إن أناساً
من أمتي سيتفقهون في الدين ويقرؤون القرآن يقولون نأتي
الأمراء فنصيب من دنياهم ونعتزلهم بديننا ولا يكون ذلك كما لا
يجتنى من القتاد إلا الشوك.

"Hazrat ibn Abbas (RA) narrates that The Prophet (SAWS) said: 'Some people in my Ummah will learn the religion, recite the Glorious Quran and say we approach the wealthy people, take from their wealth and keep our religion protected.' It cannot be as one cannot find from Qatad (a thorn tree) except thorn..."⁴⁶

وعن كعب بن مالك قال قال رسول الله صلى الله عليه وسلم من
طلب العلم ليحاري به العلماء أو ليماري به السفهاء أو يصرف
به وجوه الناس إليه أدخله الله النار

⁴⁶ Ibn Majah, Mishkat-ul-Masabih p. 370

“Hazrat Ka’ab bin Malik (RA) reports that the Messenger of Allah said: ‘One who seeks knowledge to debate the scholars or to take pride in the illiterate ones or to divert the attention of people to him Allah will push him in to hellfire.’⁴⁷

وعن أبي هريرة قال قال رسول الله صلى الله عليه وسلم من
تعلم علما مما يبتغى به وجه الله لا يتعلمه إلا ليصيب به عرضا
من الدنيا لم يجد عرف الجنة يوم القيامة

“It is narrated by Hazrat Abu Hurairah that the Messenger of Allah (SAWS) said: If anyone acquires knowledge of things by which Allah's good pleasure is sought, but he acquires it only to get some worldly advantage, he will not experience the odour of Paradise.”⁴⁸

If you aim at serving Islam by learning the English language, defending Islam against attacks coming through this language and sacrificing your life so this Markaz is yours and you are most welcome.

Not only you have to make sure that you will acquire command over English within these two years but also you will present good performance in the speaking and writing fields. In other words, just in two years you should compete those who learn standard English in schools within ten or twelve years, which I think is not difficult. The students of convent schools also achieve good efficiency in spoken and written English in two three years. You, by the grace of Allah, are scholars and intelligent so why can't you?

Now, must have understood how great your objectives are! And, it is obvious that the preparation should be as high as the objective. As for instance, for a giant building one needs a strong base. No sensible person will make same kind of preparations for his journey from Delhi to Deoband and from Delhi to Makkah. But, one who intends

⁴⁷ Tirmizi; Mishkat, p. 34

⁴⁸ Abu Dawood; Mishkat, p. 35

to visit Makkah makes thousand times more preparations and thus he becomes successful in his motto.

You are fortunate that Allah almighty has chosen you to dedicate your life to face the mischief of the time and to introduce Islam, the torchbearer of universal brotherhood, to the world through English language.

Therefore, for these two years you should give up rest, avoid killing your time and shun activities that even waste a second of yours.

See, I always say that you need not make a big hole to drown a big ship; rather a small hole is also sufficient enough for the purpose. Hence, you should never underestimate any of your apathy and indifference. It may be dangerous and can impede your way. We shall try our best to invest your time in purposeful activities and provide you with every possible facility. But, it takes two to make a quarrel; if our efforts and your hard work will join together it will not be difficult to reach the destination.

To The Students Under-Training

The senior students of Markazul Maarif are ideal to the junior ones. If they will show interest in learning activities, if they present good character, are mindful of prayers and other obligations and utilize their maximum time for learning English and studying books it will have a good effect on the educational life of their new colleagues. If, Allah forbid, they will not show any interest in learning, ignore the Islamic way of life and report no progress in English it will be disastrous for the newcomers. They might have come with so many dreams in their minds and emotions in their hearts. If the Markaz people and you did not behave well with them you will be accountable for their ruin and cannot escape the wrath of Allah. It is famous that melon catches the colour of another melon. A good company inspires for virtue while a bad one invites to sin. That is why the Hadith asks Muslims to be one among these three people only:

عن عبد الله بن مسعود قال اغْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا وَلَا
تَكُنِ الرَّابِعَ فَتَهْلِكَ

“Hazrat Abdullah bin Mas’ood (RA) says: ‘Be a teacher, a students or a company to them, and do not be the fourth lest you should perish.”⁴⁹

⁴⁹ Sunan Ad-Darami, V 1, Preface, Hadith No. 25

Heartfelt Appeal

Now, I want to address the students who are leaving Markazul Marrif. I request them humbly to follow the Islamic way of life, its culture and tradition wherever they move and live. They should conduct well with every one; welcome everyone with smiling face, sweet words and respect their elders and teachers, while they should try their best to discharge their duties properly.

In the organizations or institutions where you will work in future, you should extend your possible cooperation to the people in charge and should not cause trouble. It does not matter whether the service is big or small, but what matters is for whom you render your services, on whose orders you render.

If the service is meant for Allah, the commandments are obeyed for the sake of achieving the will of Allah and His Messenger. One should believe that it is from Allah, and when it is from Him it will most probably be in accordance with His will. Then any responsibility whether it is teaching books, leading prayers, delivering lectures, giving calls for prayers or so on will seem easy to perform. Maybe it is a temporary probation by Allah which is common, as He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ

وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast”⁵⁰

At another place He says:

⁵⁰ Al-Quran, Surah Baqrah, 2/155

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?”⁵¹

It implies that Allah almighty will necessarily test us as per our knowledge and sincerity. Can anyone prove that Allah will only be happy with those who teach Sahih Bukhari⁵² and other famous religious books, or who are given the grand scholarly titles? And, will He not cast a look of mercy on those who teach children alphabets, primary education and basic tenets of Islam? On the contrary, Islamic scriptures confirm that teaching and learning the Glorious Quran is the best of action:

عن عُثْمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“It is reported on the authority of Hazrat Usman bin Affan (RA) that the Messenger of Allah said: “The best amongst you are those who learn the Quran and teach it”.⁵³

But, it is highly regretful that the teachers of Hadith and Fiqh⁵⁴, Logics and Philosophy are given priority on the teachers of the Glorious Quran, rather - Allah forbid - the teachers of the Glorious Quran are looked down. If a Shaikh-ul-Hadith⁵⁵ is requested to teach children alphabets and Quranic texts in a seminary he feels humiliated. While, I can surely state that no Shaikh-ul-Hadith, Ph. D-holders and highly educated person

⁵¹ Al-Quran, Surah Al-Ankaboot, 29/2

⁵² The most famous and authentic collection of the traditions of the Prophet (SAWS), named after its writer Bukhari

⁵³ Tirmizi, V 2, P 118

⁵⁴ Fiqh, an Islamic science concerned with the law and principles laid by the Quran and Hadith

⁵⁵ One who teaches highest books of Hadith in Madrasas

has the honour of inculcating the Kalimah⁵⁶ to Muslim children. But, teacher of seminary can proudly claim on the day of Qiyamah that he had taught hundreds and thousands of Muslim children the Kalimah and the Quran. From this point of view I believe that the seminary teacher is far higher than others.

The same case is with Imamah⁵⁷ that people take as low and disgraced profession whereas it is such a prestigious position, which Allah almighty bestowed the Prophet (SAWS) for the whole life except for last few days of his life when he appointed Hazrat Abu Bakr (RA) as his successor. So, you can imagine the greatness of the post on which the Prophet (SAWS) remained throughout his life. In our opinion the Imams of the mosques are the true followers of the verses like:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا

اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Verily in the messenger of Allah you have a good example for him who looks unto Allah and the last Day, and remembers Allah much.”⁵⁸

May Allah protect us against the tricks of Satan and furnish us with sincerity for every action. Amen!

In short, any service in itself is neither small nor big, but the thing that makes it valuable is that it is infused with the pleasure of Allah and the way of the Prophet (SAWS). Put aside the problem of salary,

⁵⁶ Kalimah “La Ilaha Illallah, Muhammad-ur-Rasool-ul-Ilah” ‘there is no god but Allah and Muhammad is the Messenger of Allah.

⁵⁷ ‘Imamah’ means leading prayers in the mosques. One who leads the prayer called ‘Imam’ meaning guide or leader.

⁵⁸ Al-Quran, Surah Al-Ahzaab, 33/21

in-sha-Allah⁵⁹, you will be helped since you are going to propagate Islam and call people to the straight path of Allah.

⁵⁹ In-sha-Allah means 'Allah Willing. It is said to a future action or intention with an anticipation that some good thing will occur.

Bounties of Allah and our Ungratefulness

We ought to be thankful to Allah that he created us as Muslims and built every part of the body perfect and gave us the best stature. Allah forbid, had He been given us one eye instead of two, or disfigured them or snatched the sight or had He created us handicapped and disabled, or had He made us progeny of a non-Muslim so what would have been the use of this life of ours. Praise be to Allah that He inspired us the guidance and we were not to find it till Allah bestowed us.

Moreover, we should be grateful to Allah almighty that He enabled us for the best. If we cast a look on our locality, relatives and in our country we will find countless youths wandering and spending their life in vain. Even If some of them are learning, they are acquiring such an education, which in spite of giving with Allah's recognition and the knowledge of His commandment, cultivates the seed of defiance and rebellion in their minds against the Islamic teachings. Those who come out of these institutions are Abdur Rahman, Abdul Karim and Abdur Rahim by name but they have lost their minds and hearts to the atheists and the infidels. Thanks to Allah that He has chosen us from amongst them and guided us to understanding of religion. The holy Hadith asserts:

من يرد الله به خيرا يفقهه في الدين
"Whom Allah wants good bestows him the
understanding of religion"⁶⁰

Some more steps a head, there may be many of your classmates who left the education at different stages of the course. Only a few of them were favoured to reach to the conclusion.

If you think seriously about the bounties of Allah you will realize that a divine hand helped you on every step and today you are able to serve Allah's religion:

⁶⁰ Sahih-ul-Bukhari, V 1, P 16

حُمَيْدٌ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَخْطُبُ قَالَ سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يُرِدْ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ
فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ وَلَنْ يَزَالَ أَمْرُ هَذِهِ الْأُمَّةِ
مُسْتَقِيمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

“Humaid says that he heard Mua’wiyah saying in his lecture ‘I heard the Prophet (SAWS) saying, ‘whom Allah wished ‘khair’ he grants him the understanding of the religion. I am only distributor, and it is Allah who gives. One group of this Ummah will keep on following the commandment of Allah, their opponent cannot inflict them harm, until comes the time of Allah’s promise.”⁶¹

In spite of these countless bounties of Allah when we have a chance to serve Islam, Allah forbid, we turn ungrateful and disloyal. Is not mosque the house of Allah? Tell me please! When mosque is the house of Allah so the trustees and committeemen are nothing but the servants of Allah’s house, but when any one comes for Imamah he bargains, sets conditions and asks facilities. It is just like a company which has appointed a manager and an employee sets conditions with him and bargains. So, in fact, he did not bargain with the company manager but with the company owner. Otherwise, what is the value of a manager? Likewise, the trustees and committeemen are nothing; rather they are also the servants of Allah’s house like us. So, bargaining with them means that directly or indirectly we bargain with Allah whose bounties and blessings abound upon us.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

“And if you would count the bounty of Allah you cannot reckon it”⁶²

Take a simple example that if two men come to you. One of them says what type of work you will give me, what will be the salary and what will be the facilities. If I am not given good post, handsome

⁶¹ Sahihul Bukhari, Vol. 1, P. 16

⁶² Al-Quran, Surah An-Nahl, 16/18

salary and proper lodging and food I am not ready to work. The second man says that you do not run the shortage of servants and employees; it is your kindness and mercy that you supposed me that I will be able to serve you. I do not demand a post and salary. You are well known for your nobility, generosity and benevolence among your friends and foes. Whatever work you will assign me I will happily accept it, I want you to be happy with me. Now, tell me please, which of the men you will prefer for you?

*Minnat maneh ke khidmate sultan hamin kuni
Minnat shanas azu ke ba-khidmat ba-dashtat*

*Do not oblige that you serve the king
But, be thankful to him that he accepted you for the service*

Dear Friends! It is our good luck if Allah almighty accepts us for His service. You must have visited big companies, industries and high profile officers that when the master goes out he hands over the keys of wealth and documents to a poorly paid watchman. If the Imams of mosques and Muazzins⁶³ have a feeling that such a service is lower than their standard it will be a matter of dire ill luck for them. What a misfortune it will be that whom Allah happily hands over His house they consider it their disgracefulness. Allah forbid!

Allah is the Sustainer and Allah gives without stint to whom He wills. But, regretfully, not only the illiterate ones but also the educated ones have forgotten trust in Allah. Therefore we suffer from troubles and problems. The situation is that if we are paid handsome salary or the business flourishes we assert that Allah is the Sustainer and Kind. But, when we fetch low salaries and the income decreases we think as if Allah is not the Sustainer and instead of thanking Allah in every state we complain of the trouble, even before the students, the participants of prayers and followers. Truly said Allah:

⁶³ Muazzin, one who calls for prayers in a mosque

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٦﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿١٧﴾

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿١٨﴾

“Lo! Man was created anxious, Fretful when evil befalls him, and, when good befalls him, grudging”⁶⁴

We express our misery, overlooking self-honour and self-restraint so that people give us financial help:

“As for man, whenever his Lord tries him by honoring him, and is gracious unto him, he says: My Lord honours me. But whenever He tries him by straitening his means of life, he says: My Lord despises me.”⁶⁵

It is something like ungratefulness to Allah’s bounties and stretching hand to others begging.

In view of the situation there is an important story of Hazrat Maulana Ashraf Ali Thanwi (d. 1942). Once he was wearing a patched dress, his wife questioned why you wear this dress. He answered whether it is not Sunnah⁶⁶. His wife said, ‘of course it is Sunnah but when you go out people will perceive that now a days you run short of money and they will come up to help you, it is against self respect. Having listened this Maulana got excessively pleased and changed his dress.

Even the Prophet (SAWS) often went without food, suffered financial problems and passed by days while the fireplace in his house was never lit up. But, nobody can mention even a single incident where the Prophet had even indicated to his state of life in front of his companions. Incidents like this have occurred to the companions, their successors, other pious Muslims and the elders of

⁶⁴ Al-Quran, Surah Al-Ma’arij, 70/19-21

⁶⁵ Al-Quran, Surah Al-Fajr, C 89, V 15,16

⁶⁶ Sunnah, the way of the Prophet (SAWS)

Deoband but they never uttered even a single word of complaint. We should take lesson from these stories. On the contrary, we look for chances to express our needs and problems before our people and students. Rather, there are many people who openly pronounce their desires. Is it not challenging the honour and greatness of Allah? We repeat the following verses day and night and every common Muslim believes in:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

“And there is no living creature on the earth but the sustenance thereof depends on Allah. He knows its habitation and its repository. All is in a clear record.”⁶⁷

﴿ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴾

“Lo! Allah! He it is that gives livelihood, the Lord of unbreakable might.”⁶⁸

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ

نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴾

“And enjoin upon your people worship, and be constant therein. We ask not of you a provision: We provide for you. And the sequel is for righteousness.”⁶⁹

⁶⁷ Al-Quran, Surah Hood, 11/6

⁶⁸ Al-Quran, Surah Az-Zariyat, 51/58

⁶⁹ Al-Quran, Surah Ta'ha, 20/132

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ
 الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ
 الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ تُولِجُ اللَّيْلَ فِي
 النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ
 الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ

حِسَابٍ ﴿٣٧﴾

“Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You will, and You withdraws sovereignty from whom You will. You exalt whom You will and You abases whom You will. In Your hand is the good. Lo! You are Able to do all things. You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You chooses, without stint.”⁷⁰

أُولَئِكَ لَا يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي

ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾

“See they not that Allah enlarges the provision for whom He will, and straitens (it for whom He wills). Lo! Herein indeed are portents for folk who believe.”⁷¹

⁷⁰ Al-Quran, Surah Al-Imran, 3/26,27

⁷¹ Al-Quran, Surah Room, 30/37

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

“His are the keys of the heavens and the earth. He enlarges providence for whom He wills and straitens (it for whom He wills). Lo! He is Knower of all things.”⁷²

The purpose to mention all these verses is to recall the forgotten lesson. We discuss the every-day bounties of Allah that shower upon people, but it seems as if we did not understand or it, Allah forbid, did not influence us, or intentionally we do not want to pay a heed to it. Otherwise, how it is that on one hand we believe that Allah is the only Sustainer, while on the other hand we complain of troubles. On one side, we testify that it is Allah who empowers and abases, who gives and snatches and we believe in destiny good and bad, prosperity and poverty from Allah, while on the other we start crying if we receive less salary or late salary or when the administration tries to be tougher. Doesn't it ignite the anger of Allah and do not we invite these troubles by practically denying these verses?

وَإِذْ تَأَذَّبَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

﴿٧﴾

“And when your Lord proclaimed: If you give thanks, I will give you more; but if you are thankless, lo! My punishment is dire.”⁷³

Before I wind up my talk, I would like to quote a story for the sake of lesson. Some days before, there burst a volcano in America. When the scientists went deep to explore the cause of the incident they

⁷² Al-Quran, Surah Ash-Shura, 42/12

⁷³ Al-Quran, Surah Ibrahim, 14/7

found there a pearl-like stone in the base. They picked up the stone and broke it when they felt a movement inside. To their utter surprise, there was an insect. This urged them to find out how this little insect survived. They later found out that the insect used to live on the liquid that melted by the heat of the lava. This is a matter to think that when Allah does not forget a little insect in the depth of a volcano inside a stone and provides it food so how He will overlook us if we will dedicate ourselves for Islam, His chosen religion.

The Wisdom of Allah

I would like to draw the attention of the Ulama to the last part of the verse. We have to stay thankful to Allah because of His countless bounties and we should use the Islamic knowledge in the good causes we studied for. If we set preconditions it will be against the will of Allah. We should always remember that if we will be ungrateful to Allah we could face stern punishment from Him, not necessarily in the world hereafter but it may be inflicted in the present world as well. Do not we see us and other brothers caught in troubles every time, isn't it the result of ungratefulness to Allah? Otherwise, what is the reason that Allah does not deprive a sinner, atheist and His bitter enemy of sustenance, so why He forgets us in this regard? If He has forgotten us, we should know that there is any wisdom.

We should deeply ponder upon whether our bad practices are not resulting into Allah's anger as the Glorious Quran says:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ

كَثِيرٍ

"Whatever of misfortune strikes you, it is what your right hands have earned. And He forgives much."⁷⁴

Whereas Allah almighty has clearly stated:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ

عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

⁷⁴ Al-Quran, Surah Ash-Shura, 42/30

“And your Lord has said: Pray unto me and I will hear your prayer. Lo! Those who scorn My service, they will enter hell, disgraced”⁷⁵.

Similarly in a holy Hadith Hazrat Jabir (RA) says he heard the Prophet (SAWS) saying: “There is none who prays unto Allah but Allah shall give him whatever he prayed for or protect him from any harm until he prays for a sin or severance of ties of kinship.”⁷⁶

Every night an announcement is made from Allah in the last part if there is one who supplicates so that I grant, if there is a support-seeker whom I support, if there is a sick whom I heal? As Hazrat Abu Hurairah (RA) says that the Messenger of Allah said that Allah almighty turns to the heaven of the world when quarter of the last part of night remains and says: “Who calls me so I answer him, who asks me so I give him and who seeks forgiveness so I forgive him”⁷⁷. Therefore, we should deeply think whether we turn to Allah for our needs and whether we invoke His mercy in the last part of night.

The Prophets, the companions, Ulama and other pious forefathers were role models who went without substantial meal but neither had they disclosed their need nor they asked anyone for help. As a result, Allah almighty put the entire world beneath their feet; kings took pride to kiss their feet, the affluent ones felt honoured to gift their wealth to them. Alas! We, their followers when undergo any trouble we do nothing but cry and complain. Let this condition of ours is not a curse from Allah! Hence, we should repent to Allah, and, behold, the day we will truly turn to Allah and voice our concerns before Him that day will be a historic and successful day of our life, the world will lay under our feet and the people will queue up to salute us. You are the people of:

⁷⁵ Al-Quran, Surah Ghafir, 40/60

⁷⁶ Al-Quran, Sunan At-Tirmizi, Vol. 2, P. 175

⁷⁷ Mishkat Al-Masabih, P. 109

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

“But if you are averse, I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).”⁷⁸

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٧٣﴾

“We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;”⁷⁹

If we follow the path of self-respect and put absolute trust in Allah alone, the boons and blessings of Allah will welcome us, as the Glorious Quran states:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٦٦﴾

“And if the people of the township had believed and kept from evil, surely We should have opened for them, blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.”⁸⁰

In short, we should abandon the path we have adopted due to lack of wisdom and we should believe in every stage of life that Allah is All-powerful, Sustainer and Patron.

⁷⁸ Al-Quran, Surah Yunus, 10/72

⁷⁹ Al-Quran, Surah Ad-Dahr, 76/9

⁸⁰ Al-Quran, Surah Al-Aaraaf, 7/96

Therefore, we should rise above money and post and serve Islam since you know that our target is to believe in Allah, put trust in to Him and seek His pleasure. You should do your business with sincerity and devotion and shun mischief and wastage of time. Those who are under training they should understand the value of their time. Seizing this golden opportunity they should learn with interest and hard work, and earn a good name for their elders.

We Ourselves are Responsible for the Troubles

We should not forget that wealth is sought after only to attain comfort and mental peace, but the truth is that it cannot be achieved only by wealth and handsome salaries. We observe that most of the wealthy people feel always tense and disturbed. On the contrary, a middle class person and even the poor lead their life in comfort and peace of mind. Peace and content of heart cannot be achieved by wealth; it is only in the hands of Allah, He grants it whomsoever He likes. If we are not lucky enough to enjoy the mercy of Allah, the handsome salaries are not going to meet our needs. But, if the mercy of Allah props us we can manage comfortably within our low salaries.

If we think deeply we will realize that we are reaping the fruit of our laziness and apathy. Analyze how much time did we spend in seeking knowledge, studying books and memorizing lessons while how much time did we waste in strolling, picnic, and useless affairs. This directly results in to the lack of standard talent required in madrasas.

It seems that it is the time of dearth of men. The madrasas are running the shortage of skilled teachers and mosques are suffering the scarcity of good Imams. The journalism world is entirely empty of the Ulama. In short, the field is open and no gallant warrior seems to accept the challenges. There are madrasas that are ready to pay handsome salaries but unfortunately they are not getting talented teachers according to their standard.

Dear brothers! I, with deep concern, want to tell that it is weakness of our faith and we are not sincere enough to claim that we are devoting ourselves to Allah; otherwise Allah is ready to respond:

عن عطاء عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم
 إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحِبَّهُ فَإِذَا أَحَبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْظِيئَةٍ وَلَئِنْ اسْتَعَاذَنِي لِأَعِيذَةٍ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

Narrated By Abu Huraira: Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."⁸¹

Herewith, let me tell you a story. Once Haroon Al-Rashid, the Abbasid Caliph held durbar with his courtiers and ministers. He was very happy on a matter and announced that everyone can ask for what one wishes. Almost everyone was granted what one asked for. Meanwhile, Haroon had a look on a black slave girl who was fanning him. He ordered her also to express her demand. She smiled

⁸¹ Shahi Bukhari, Bab-ut-Tawazu, Hadith 6137

and said when all these insane here will finish asking then my turn will come. The caliph disliked her comment on his ministers and courtiers but ignored it. In the evening when the durbar was to finish, the caliph asked her again to put her forth demand. She said I like to ask for a thing if I am begged my life provided you will not refuse. The caliph agreed. She went ahead and put her both hands on the caliph's head and said, 'I want you'. The caliph was surprised and he said, 'you are really wise'.

Dears! It is regretful that we are also like the courtiers and ministers. When Allah (SWT) is ready to become for us, it is utter foolishness to feel content on some coins.

Secondly, those who are in big posts in the government, whether it is the prime minister, the governor of a state or a cabinet minister, they are not receiving salaries more than 15-20 thousand per month, whereas there are officers who earn more. But, if the president pays a visit to an area millions of rupees are daily spent. The president arranges lavish feasts in Rashtrapati Bhawan, he and his relatives are treated in V.V.I.P hospitals. Who bears all these expenses? Surely the government! Otherwise, nobody will come forth to accept this post. But, we observe that there are thousands of people who consider it the peak of their progress and so many leave for their heavenly abode nourishing this dream in their heart.

What is the reason that people yearn to be honoured by the post? He, who lays prominent services to the nation and spends his all energy for its development, the nation offers him this honorary post in recognition of his services. The salaries are just rituals for such personalities otherwise the government is responsible to afford all his expenses.

Having deeply reflected on the matter, if we remember our claims of being servants to Islam and heirs of the Prophet (SAWS) we should remember that when a nation does not forget its sincere servant then how Allah, the most Gracious, will forget us. We should set our target to serve Islam and leave the worldly affairs to Allah. When we will fulfill our duties Allah will fulfill His. Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٥٧﴾

“O Believers! If you help Allah, He will help you and will make your foothold firm”.⁸²

Ulama are the Heirs of the Prophets

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِزِّ وَافِرٍ

“Ulama are the heirs of the prophets, and the prophets did not leave gold and silver; they left ‘knowledge’, so whosoever achieves it he achieved a good portion of their legacy.”⁸³

Ulama are not, Allah forbid, businessmen, industrialists or government employees, but they are the heirs and trustees of Allah’s most beloved people i.e. prophets. They never asked the people for a reward of their work and declared that Allah will look after them if they work for Him. So, did Allah leave them in misery and did He not provide them His exclusive care and attention? No, not at all! So, do you think that He will starve those who have devoted their lives to propagate the prophets’ mission and their message?

Responsibility of Muslim Ummah

Every Muslim, man and woman, young and old, poor and wealthy should step into field as per his and her status to counter the enemies of Islam, as Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

⁸² Al-Quran, Surah Muhammad 47:7

⁸³ Sunan Tirmizi, 2682

“You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency; and you believe in Allah.”⁸⁴

This verse indicates that this community shall be able to be called ‘best community’ when it will come up to the criterion of ‘enjoining right conduct’ and ‘forbidding indecency’. If it fails to shoulder the responsibility it cannot attain this high position.

Now, you tell me please, whether can be there any source better than Islam to achieve success? Surely not, so the community can enjoy success only when it discharges its duty properly. We are the workers of Islam’s company and its advertisers, so as long as we will discharge our duties we will remain loyal to the company and will be rewarded for that. But, if we discontinue its advertising it will mean that not only we defied the rules of the company but put hurdles in the way. And, it is obvious that no company rewards its defiant but punishes him and dismisses from post. Then, the defiant and bad-wisher worker loses his name and nobody comes to ask his well-being. The Glorious Quran has eloquently described it:

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

“And if you turn away He will exchange you for some other folk, and they will not be the likes of you.”⁸⁵

By the grace of Allah, today also there are Muslim geniuses in the world who have dedicated their lives to shift the Islamic teachings to other languages. On the other hand, today the entire world seems to unite at the commercial, social, political and cultural platforms. It is being enthusiastically thought that interests of a human being with another should be so cohesively knitted that they are bound to follow the path of brotherhood, love, peace and humanity. Allah knows that a day will arrive, if not today then in the nearer future,

⁸⁴ Al-Quran, Surah Aal-Imran, 3/110

⁸⁵ Al-Quran, Surah Muhammad, 47/38

when the world-class intellectuals will choose Islam as the best model for peace and equality, In-sha-Allah.

If we wish to include our names on this list, we should hurry up and translate the Islamic teachings in to English language as best as we can.

Last Word

I want to address the friends who are leaving Markaz that your elders have worked hard for your better life and they have burnt mid night oil to provide you relief. Tomorrow, you are going to step in a new field where you will encounter new faces, new environment and new challenges. Maybe you are forced to work in a non-Islamic rather in an anti-Islamic environment. Maybe someone happens to work in radio, in television and computer for the publicity of Islam. These all environs are against you, you will be tested whether you are able to protect your identity, Islamic traditions and to represent Islam before others by your actions. Allah forbid, lest you should fall prey while you were there to prey others. For example, regrettably, there are many friends of ours who went to foreign countries they changed their dress, lifestyle and identity to the extent that never look even acquainted with Islamic atmosphere. Instead of causing good name for their elders, they on the contrary became a blot on them. Allah forbid, if even any of you deviated from the right track we will perceive that our entire efforts went in vain.

The second important thing is about Ulama and I am upset over the matter since I have been experiencing the bitterness for long twenty years. Allah knows, why they have no contact and forget as if they do not recognize. If they have contact and keep on in touch we can offer our help and sincere advice which has lost in the present time. Sometimes, it happens that talented and skilful persons go in to oblivion due to lack of interaction while many so called block-minded and ordinary students reach to unthinkable zenith of honour because of their relation to the teachers and elders. Allah forbid, if any of you is lost we will consider it a big loss.

Therefore, please rectify your intention and maintain sincerity and nurture an emotion to render your humble services for Islam. You should always consult elders and establish relations with Allah-fearing people. In-sha-Allah, you shall never go waste.

I sincerely request all those who completed the course not to forget the people of Markazul Maarif. It is your institution. We have opened it, now it is your responsibility to lead it to success. The mission of Markaz is your mission and its objectives are your objectives. We want every individual here to establish a Markaz like this wherever he moves.

Finally, we are sorry that, Allah knows the best; you underwent troubles and suffered. May Allah reward you for that! He will never let your sacrifices go in vain. "Allah loses not the wages of the good"⁸⁶

For the sake of Allah, consider our shortcomings as our compulsions. Had there been any strictness from the management it must have been for the good of you; therefore, we hope you to forgive us all. We pray may Allah grant you pleasure, honour and prosperity wherever you are in the world. May Allah enable us to work for the benefit of Islam and May He be pleased with us and give a happy end to our lives! Amen!

⁸⁶ Suratut Taubah, 9/120